ABSALOMS FVNERALL.

PREACHED AT BANBVRIE BY A NEIGHBOVR MINISTER.

OR

THE LAMENTATION OF A LOVING FATHER FOR A rebellious Child.

PROV. 11. 31.

Behold the righteous shall be recompensed in the earth; how much more the wicked, and the sinner?

AT LONDON
Imprinted by FELIX KYNOSTON, for
Thomas Man, 1617.

143;08

TO THE READER.

SEE here (Reader) way made to the Hebrew Prouerbe: *Is Saul also among the Prophets?* His friends held it strange to see him prophecying, or singing holie songs (as it is expounded:) and it will be as strange to all that know me, to find me in the Presse, both in respect of mine insufficiencie, (in which regard the word is put vpon me by him that applies it to such smatterers) as also in regard of my disposition and affection, who haue in others disliked this ouer-printing, and for my selfe alwaies affected (it may be too much) priuacie & retirednes. But see what importunitie can doe. In the second of the Kings, chap. 2, there is a very absurd motion made to *Elisha* by well meaning men, and *Elisha* in the end yeelds to them in a sort against his will. And why? they were instant vpon him till hee was ashamed, vers. 17. This motion of Printing was to me at first as that to him; yet now at last (being a shame to be inexorable) I haue said with him, Send. Now if the Printer (the chiefe actor I meane in this businesse) returne as wise as they, hauing his labor (with them) for his paines, my answere is the same with the Prophets, Said I not, Doe not goe? Thou hast my defence (Reader) for the printing. If any thing offend thee in the Sermon preached, thou must remember, that I meant it to an assemblie knowne, not to strangers vnknowne: and therefore doe not blame mee

1. Sam. 10. 10. 11.

Vide Vatabl. ad locum.

Polyd. Virgil. Adag. 374.

for not vſing the Latine or Greeke tongue, vnleſſe thou canſt help my hearers to Latin or Greek eares, and then I ſhall make no more ſcruple of Latin then Engliſh: In the meane time I dare promiſe no more then that I thinke is as familiar to them as Engliſh, yea ſuch Engliſh as they vnderſtand; for ſome Engliſh is Hebrew to the vulgar ſort. If thou take exception further at my naked margent, becauſe it is ſo emptie of humane Authors, I pray thee bee ſatisfied with this anſwere: Firſt, our Auditors in theſe parts are content to take Gods bare word, without any further band or teſtimonie. Secondly, I cannot diſcharge my ſelfe (I iudge not others that vſe it) of pride and ambition, if I ſhould be quoting: for, all that know the ſmalneſſe of my ſtanding, weakneſſe of my body, greatneſſe of imploiment, in a place vndertaken with as much feare and vnwillingnes as it is vndergone with paine and heauineſſe, doe well know that my reading cannot be great; and my own ſoule knowes, that there can bee nothing to worke me to this practiſe (in theſe parts) vnleſſe I would be ambitious: for to what end ſhould I tell poore people of Fathers and Hiſtorians? What ſhould moue me to it, when I know before hand, they will thinke neuer the better of me, nor of my doctrine, for ſo doing? (*verb. gra.*) In ſpeaking of *Iobs* children in the firſt point, I allude to a place in *Chryſoſtome:* to what end ſhould I amaze them with his name and his Homily, *ad Pop. Antioch.*? In another place ſpeaking of ſinne in the godly, *ad Agonem*, I remembred *Auſtins* diſcourſe about that matter. In ſpeaking of Popes, I thought of *Polydore Virgils* note in that behalfe; and the bringing in of *Danid* ſpeaking to his

ſonne,

ſonne, put me in minde of *Cæſars* pathetic all ſpeech to *Brutus*, καὶ σὺ τέκνον: and the very mention of *Abſaloms* rockie heart, not yeelding, brought to my remembrance *Hanibals* practiſe with the rockes to make them giue place. Now, (I pray you) had I not little to doe, if I ſhould thruſt all theſe into a Sermon? If I ſhould doe ſo in ſuch an Auditorie, would not my heart ſay, Now thou ſeekeſt thy ſelfe? What others doe, I know not; I iudge none; my heart would ſmite me for it in this place: and therefore hold me excuſed (good Reader) till I ſee further reaſon for ſuch a practiſe. In the meane time, if this Sermon be too plaine for thee, leaue it to them that loue plainneſſe. If thou find any benefit by it, bleſſe God, thank the Printer, beſtow one prayer on mee, who deſire increaſe of grace on thee, and on all the Iſrael of God.

Hanwell this 25. of Auguſt, 1610.

Thine in Chriſt.

ROBERT HARRIS.

A SERMON PREACHED AT BANBVRIE, BY A neighbour Miniſter there.

2. Sam. and (as our Bookes diſtinguiſh it) Chap. 18. Vers. 33.

Then the King was moued, and went vp to the Chamber ouer the gate, and wept: and as he went, thus he ſaid; O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

WEE reade in the former Chapters, of *Abſaloms* ſtrange and vnnaturall practiſes againſt his owne Father: in this wee reade of as ſtrange a iudgement (as ſtrange ſinnes doe beget ſtrange plagues) executed vpon him from heauen. The Lord hauing truſſed him by the haire, (fit matter for an halter) and *Ioab* with his men diſpatcht him; the King his father is now to vnderſtand the newes; who waiting the tidings at the gate of *Mahanaim*, and receiuing a meſſage contrarie to his expectation and deſire, (for he deſired nothing leſſe then *Abſaloms* death) was exceedingly moued, (as the word implies) and finding himſelfe ouercharged with griefe, hee takes couert as ſoone as hee can, gets into

into the next roome, there to weepe it out: but before hee could come thither, his heart would break vnleſſe it ſound a vent, and therefore hee diſcharges himſelfe at the ſtaiers as hee goes, and breakes foorth as you heare, *O my ſonne Abſalom*, &c. which words are vttered, you ſee vpon the report of his ſonnes death, and containe a report of his behauiour, what time the tidings was firſt brought to him. Plaine they be of themſelues, and lie open to the ſhalloweſt braine, ſo that wee neede no Comment; and for method, it is againſt method, to obſerue any order in them. Yet if you will (to the end you may the better ſee the grounds of the points to be gathered) you may obſerue in them two things: Firſt, *Dauids* ſorrow: Secondly, the occaſion thereof. The occaſion is implied in the firſt word, which is capable of more readings then it hath letters in it by farre: and here wee render it [*Then.*] His ſorrow is ſet downe, both as it was inwardly conceiued, and outwardly expreſſed; conceiue, hee was moued; expreſſed, partly by deeds; he wept, which is amplified from the place, on the ſtaiers, and in the chamber: partly in words, words (I ſay) of complaint and wiſh, and all for his ſonne *Abſalom*. Let vs beginne with the firſt; and ſith time will not giue mee leaue to ſpeake of all, let vs gripe as much at once as wee can, and binde many things together within the compaſſe of few points. *Then* (ſaith the Text) i. when he had receiued newes touching *Abſaloms* death, *the King*, i. *Dauid*, *Abſaloms* father, *Iſraels* King, *was moued*: the word importeth ſome great alteration in a man, by reaſon either of ſome feare, or griefe, or anger, or all. Now howſoeuer all theſe did meete in *Dauid*, yet in this place his motion is chiefly from griefe: feare had the precedencie before, whileſt hee was held in ſuſpence, and the iſſue of the battaile was doubtfull: anger tooke its place after, when hee had more leaſure to thinke on *Ioab*: now griefe was predominant, which at the firſt did amaze him, and after vttered it ſelfe in teares and complaints. When a man hath ſome deepe gaſh, or ſudden chop, you ſhall haue for the preſent a great ſilence

ſilence (as it were) and the fleſh on each ſide will bee wanne and pale, and then ſoone after, the blood (which had carried the newes to the heart) iſſueth foorth moſt furiouſly: ſuch was *Dauids* wound in this place, the newes ſtrucke into his heart, and aſtoniſhed him for the time; but hauing a little recouered himſelfe, hee poureth it forth, as you heare and ſee. Now in that good *Dauid*, who is heere termed the King, is found thus deepely wounded, vpon the receit of ſo heauie tidings; and weepes ſo bitterly vpon ſo neare an occaſion, (I meane the death of his deareſt *Abſalom*). Let vs hence note this, in the generall, from the Partie ſorrowing, and the occaſion and meaſure of his ſorrow laid together; That Gods deareſt children are exerciſed with neare and piercing croſſes in this life. It may ſeeme to bee no good congruitie, to ſay that *Dauid* wept, that King *Dauid* mourned; for Chriſtians to mourne being poore, or Princes being wicked, it is no ſtrange matter: but when a man hath God for his friend in heauen, and a Kingdome on earth too, what ſhould trouble him? yet for ſuch a one the Lord hath croſſes, and thoſe ſharpe, thoſe neare, thoſe cutting. Witneſſe *Dauid* (the man in queſtion) a man after Gods heart; what a life had he in his father in law his time? when went hee to bed with dry eyes? when liued hee a merrie day? what comfort in *Michal* his wife? what troubles after *Sauls* death? what breaches in his familie? what heart-breakings in his *Thamar*? in his *Amnon*? in his *Abſalom* whileſt he liued? and now when a man would haue thought him ſpent and drawne drie, how many teares doth hee ſpend afreſh vpon his death? theſe croſſes come cloſe, cut deepe, heere are griefes (in his familiars ſhall I ſay? nay) in his kinsfolkes, his father, his wiues, at *Ziklag*, his children, his *Abſalom*. And was not *Iacob* in the ſame caſe? was it nothing to bee rended from his owne fathers houſe? to liue in feare of his owne brother? to be ſo vſed by his owne vncle? to bee ſo couſoned of his owne wife? to haue his only daughter defloured, to haue his deareſt wife to die ſo vpon his hands? to haue one ſonne baniſhed? another an adulterer, another inceſtuous? many murtherers; neere croſſes,

Doct. 1.

Reade his life in the booke of *Samuel*.

Reade his ſtory, from the 28 of Gen. to the 46. Chap.

when vncle, when cousins, when wiues, when children shall bee our crosses. And what would you say of *Iob*, were his case your owne? It may bee you would thinke it a losse, to part with so much goods and cattell so soone; to bee worth a thousand pounds in the morning, and to haue all your grounds vnstockt by night: it may bee it would trouble our patience to heare the scornes of base fellowes, and to see that contempt in our owne seruants: but (alas) if our kindest friends should quippe vs, and they that were religious censure vs; if our owne wiues should begin to bee wearie of vs, and wee should haue the burying of tenne children, and first vnburie them, and there see how louingly they sate together, and what prouision was there made for the chearing of their hearts, and heere plucke out one, there another (perhaps) lim-meale, and lay them all on an heape; would not this haue wrought vpon vs? But then, if to all this, there should be added such plagues on the body, such terrours on the soule; would wee not say our crosses were sharpe? yes (brethren): we may say that *Iobs* were sharpe, and sore, and neere; when friends, when seruants, when children, when wife, when God and all seeme to minister matter of griefe. It shall be needlesse to draw you further in examples, these are beyond exception; whether you looke to the goodnesse of the men, or the greatnes of their crosses: in all whom wee see that verified, which once *Salomon* the son, and *Dauid* the father deliuered in more generall tearmes; the one touching the number of the faithfuls afflictions, that they come by seuens (.i. troupes) in one and the same day; the other touching both number and measure, that they are many and great, in number many, in nature waightie, as the word signifieth both. But leauing testimonies; what might bee the cause that Gods best children are so sped? Is it their religion? Is it their profession? No, no, it is becaus they are sick with corruption (if you will haue it all at once) and therefore must bee purged: for first (a little to enlarge our selues in the vnfolding of some few amongst many reasons) Gods best children will sometimes venture on noisome meates, and hurtfull poysons;

Prou. 24. 16.
Psal. 34. 19.
Reason 1.

they,

they will feede on the groſſer ſinnes, they will drinke in very puddle,(I meane iniquitie);and when the childe hath ſo done, what ſhould the father doe? If *Dauid* will lie and commit adultery, and fall to murther innocents; what can God doe leſſe for *Dauid*, vnleſſe hee would haue him damned,then ſcourge him thorowly? what ſhould hee doe, but lay it on his skinne, yea and laſh his conſcience; and when hee will bee walking ſo neere hels mouth, take him by the heeles, and make him beleeue hee will throw him in? what though he do crie? what though he be croſſed of his will? Is it not better he ſhould cry heere, then in hell? and receiue his payment here,rather then his iudgement there? Is it not better he ſhould loſe his ſin, then God his child? So then, one cauſe why the Lord doth thus lay loade on his children here,is, becauſe they defile themſelues, (ſometimes) with groſſe ſinnes, and therefore muſt haue much waſhing; they take the deadlieſt poyſon,and therefore muſt haue working phyſicke. *Dauid* was gone ſo farre this way, that to this place hee hath not recouered himſelfe, hee deales not like old *Dauid* as yet; and therefore euery moneth almoſt, hee muſt haue a purge; and whoſoeuer he be, that will venture after him in theſe dangerous pathes,ſhall be ſure to paſſe vnder the rod,as *Dauid* did, if he be Gods as *Dauid* was. Secondly,Gods children,if they fall not to deadly poyſon, yet will they ſurfet of lawfull meates and pleaſures vnlawfully, ſo childiſh we are,when we are turned looſe to delights,that for our liues wee cannot keepe a meane; wee cannot haue proſperitie but wee will abuſe it, wee ſwell, wee bragge,we ſnuffe, wee looke ouer our brethren and forget our ſelues, euen the beſt of vs all. Poore *Dauid*, that ſcarce euer came where proſperitie grew,had but a little reſt, and he beganne to dreame of golden mountaines; hee thought croſſes had now taken their leaue of him, and would be afraid to looke into the Court, and therefore *Abſalom* is ſent out of his bowels to confute him. And good *Hezechiah*,who was firſt humbled at the comming of *Senacherib*, and the ſecond time brought to deaths dore by grieuous ſickneſſe, had no ſooner a little reſpite, but he begins to looke big, and to lay about

Pſal.30.

2.King.20.

about him, when Ambaſſadours came to viſit him, hee carries them from place to place, and ſets the beſt ſide outward: he ſwaggers not onely with them, but with *Eſay* too; (who tooke as ſmall pleaſure in this his courting, as many of his cloth doe now in preaching): O *Eſay* (ſaith hee) you cannot tell who haue been heere, Great ſtates; the King of Babel ſent Ambaſſadours to vs, ſuch Princes ſo farre from vs take notice of vs; and they (I would haue thee know) were royally entertained: wee ſhewed them withall, what ſtore of gold and ſiluer our treaſures could afford; we would haue them know, that all the wit and wealth is not lodged in Babell, but that Gods people haue it in them, and about them too, as occaſion ſhall ſerue. Thus *Hezechiah* thought hee ſpake but reaſon: but the Lord ſeeing him ſo rancke, thinkes it time to let him blood, and therefore *Eſay* giues him a cooler: You haue made (ſaith hee) for ſo in effect hee ſpeakes) a faire hand of your wealth, you haue: you haue brought the woolfe to the folde, and now keepe him out if you can: Gold-thirſty Babel now knowes where to haue a draught: and as for your ſelfe, ſith you thinke the better of your ſelfe for your wealth, the Lord hath made your Will, and the King of Babell is your Executor. Thus becauſe *Hezechiah* ſurfeited, he is phyſicke: and this is another reaſon of the Lords thus dealing with his people, becauſe the difference is not great whether you eate bad meate, or ſurfeit on
3 good. Thirdly, God had but neede to diet the beſt of vs ſometimes, becauſe we be ſo lazie when wee are full, much like to a man that comes newly from a feaſt, fit for nothing; we follow our calling as if we would drop on ſleepe, we performe exerciſes of religion, as children ſay their leſſons, minding euery thing rather then that in hand: wee come to the ordinances of God, as fed wantons to a feaſt; nothing pleaſeth, vnleſſe it bee ſome odde ſawce, or new inuention, the worſt diſh on the table; ſo it is with vs, when wee come to the Word, the ſenſe muſt be pleaſed, as well as the heart edified, elſe it is but a dry feaſt, one tricke of wit doth more affect, then twentie gracious ſentences: now when the Lord ſees our mouth ſo farre out of taſte, that it cannot

reliſh

reliſh our meate, and diſcouers in vs ſuch a lazineſſe about our buſineſſe, hee thinkes it reaſon to prouide ſome remedie in time, leſt theſe fore-runners of ſickneſſe breake forth into worſe inconueniences; and ſurely *Dauids* practiſe and caſe may affright vs all; for (alas) how did hee gather mud, when he had ſtood ſtill a while? and how would his corruptions againe haue growne to ſome head, had not *Abſalom* beene raiſed vp to breathe him, and to diſperſe them? Now if *Dauid* were ſo foggie after ſo many breathings, *Dauid*, a man of ſo good a diet; how reſty ſhould wee bee if neuer walkt? how grounded on our lees with *Moab*, if neuer turned forth from veſſell to veſſell? It ſtands the Lord therefore vpon, if hee will prouide for his harueſt, and our good, to take ſome paines with vs, leſt otherwiſe hee faile of his vintage, whileſt we want dreſſing.

Fourthly, (and in a word) croſſes had need to come, and come thicke, and come in ſtrength to the ſtrongeſt of vs, becauſe in the beſt there be many and ſtrong corruptions: O the pride, the pride, the vnbeleefe, the ignorance, the ſelfe-loue that lodges in the pureſt ſoule! would yee not haue thought, that *Dauid* by this time had almoſt emptied himſelfe of all pride; that all paſſions, all loue of the world, all carnall affections, had beene well neere buried? but ſee, ſee, when croſſes come, how he laies about him, hee ſobs, hee roares, he would die in a paſſion, as if he knew not what he did, or cared not what he ſaid. Now ſhould not ſuch a ſtomacke as this be taken downe? yes, the childe had beene ſpilt there, if the rod had been ſpared: and therefore God laies it on. Now if good *Dauid*, after ſo much breaking, and ſo long ſtanding in religion, be ſo waſpiſh, ſo impatient, ſo paſſionate, doe not you thinke that there is ſome ſtore in vs? let vs be croſſed a little, cannot we chafe? let vs bee abuſed; cannot we finde our tongues? adde to this our worldlineſſe, cannot wee bee content to liue longer in this world (bad though it be)? doe we not dote too much on one *Abſalom* or other? bee not our hearts yet vnbroken? why then you ſee, God muſt ſmite and ſmite againe, and ſmite home, and draw blood: for no ſound heart muſt goe to heauen, as none

4

but

but ſound hearts muſt come thither; ſound (I ſay) from hypocriſie, but broken with ſinne and ſorrow. Thus wee ſee great cauſe of great affliction on Gods part, ſith our ſinnes are great, which muſt bee purged and preuented; our ſurfets great, which muſt be cured; our deadneſſe great, which muſt be quickened; our infide bad, which muſt be cleanſed. Time will not giue leaue to ſpeake of all: One more reaſon ſhall be drawne from our owne practiſe, and ſo an end. As God laies many croſſes on vs, ſo wee may thanke our ſelues for many too, not onely in that wee doe deſerue them, but in that we worke them out of our owne bowels: for many we draw vpon our ſelues by riot, idleneſſe, vnthriftineſſe, rage, &c. and the moſt we make more heauie (that are heauie enough already) through our owne folly; and that is, whileſt we rake into our wounds, looking no higher, and what with vnbeleefe and impatience, doe double the croſſe on our ſelues. *Dauids* burthen was heauie enough already, hee did not need to encreaſe it: yet ſuch is *Dauids* weakneſſe, hee cannot chooſe, it is his *Abſalom*, prety *Abſalom*, and therefore he muſt pay for his paſſions; and thus, when God afflicts vs in meaſure, (as euer he doth his children) wee make our croſſes beyond meaſure, becauſe wee keepe no meane in mourning; and not onely ſo, but we prouoke our father to giue vs ſomewhat for brawling and for ſtrugling: and thus we ſee ſome reaſons of our ſo great and neare afflictions, taken partly from our ſelues, partly from our God. The wicked will happily thinke themſelues, wronged, that wee giue not them and their maſter the credit of the Saints troubles; but (to ſpeake properly) they are no cauſes, but onely executioners, they are hangmen and beadles; when an execution is to bee wrought, and the Lord hath aſſigned ſome of his ſhrewdeſt children to puniſhment, they ſhall haue the office ſometimes to bee the gaoler or belman, that is their preferment. Leauing therefore theſe ſcullians in the kitchin there to ſcoure a veſſell, or licke a diſh, when they ſhall bee called vpon; let vs make our vſe of this ſo large a Doctrine, and ſee whether wee can bee briefer there. Firſt then,

It

Is this ſo, that Gods deareſt children haue and muſt haue ſuch great and pearcing croſſes in this life? then muſt al, who would be knowne by that name, make account of ſuch and prepare for them. Such is our follie (for the moſt part) when the Sunn ſhines, we neuer think of a darke night; & when the morning is faire, wee neuer feare a ſtorme, and therefore are ſometimes taken without our cloake (as it were). Such alſo is our conceit of our ſelues, and confidence in worldly helps, that we hope they will not ſee vs want; or if they faile, yet we thinke to ſhift better then others can, & to liue by our wits: hence it is, that wee are almoſt growne to Babels concluſion; Though others be widowes, fatherles, childleſſe, comfortleſſe; yet we ſhall ſee no ſorrow. But it will be granted (I trow) that our nature needs phyſicke, as much as other mens (there is no difference in the mould), and that our carriage hath not beene ſo good, but that iuſtly we may feare ſome bruſhing. It may be, *Dauid* was as honeſt a man as ſome of vs: perhaps *Hezechiah* was not farre behind vs: poſſiblie *Paul* might match vs in any grace, and haue as little pride, hypocriſie, ſelfe-loue, paſſion in him, as the beſt of vs all; yet were theſe (holy men) greatly afflicted and wonderouſly ſtraitened, & why ſhould we dreame of peace? If wealth would diſcharge a man of Croſſes, *Hezechiah* was not poore: if honour, *Dauid* was a King: if either witte or grace, *Paul* was no babe: but theſe will not ſerue the turne, Kings children muſt haue phyſicke (if ſicke) as well as poorer mens; why ſhould they not? ſo muſt the Lords. Our Prince is conſecrated through afflictions: our way is an afflicted way (as you would ſay); and it is the voice of heauen, that thorow many tribulations we muſt enter into heauen. Now then, ſith the caſe ſo ſtands, that either wee muſt diſclaime the right of children, or elſe endure afflictions, either paſſe vnder the rod, or be baſtards; let vs (vnleſſe we meane to ſhame our ſelues) arme our ſelues for croſſes before hand, and not prepare onely, but prepare for all, yea the neareſt of all. For what hath befallen *Dauid* and others, why may not the ſame befal vs? ſome wiues haue great croſſes in their huſbands, ſome husbands in their wiues, ſome parents in chil-

Vſe 1.

Mat. 7. 14.

dren,,

dren, some children in parents, some are neerely touched in their body, some in their estate, some other in their name, in their soule other some, and where is our discharge? who hath exempted vs? may not wee neede them as much as others? doth not God loue vs as well as others? are not these things written for our vse? O then let vs thinke on these things in this our peace, and now lay in for a rainy day, now whilest wee can pray; now whilest our bodies are free from distemper, and our affections from trouble, now whilest wee are our owne men, and haue freedome (as it were) of heart; now let vs hoard vp prayers against the time of trouble, when as either in respect of sickneſse in body, or sorrow of minde, wee can say no more then *Dauid* now can, (my son, my son, my paine, my paine, my heart, my heart). Now let vs treasure vp faith and patience, and wisedome, as *Ioseph* did corne, sith a day of vtterance will come, a day of spending, not of getting, a day wherein our owne stock, and the Churches treasury too (I meane others prayers) will bee little enough: doe not thinke it sufficient to haue somewhat before hand, wee are not at agreement with crosses to depart when we giue warning; neuer forget *Dauid*, a man not meanely graced, nay a great husband, who had his soule well stockt, and in good plight, and yet how vnhandsomely doth hee now behaue himselfe? Ah *Dauid*, thou wast wont to haue prayers, and gracious meditations, as readie as *Abners* sword that would drop out of the sheath: But now here is nothing but my son, my son; and little doe wee know how we shall fling out in distresses, vnlesse we are very well appointed. Now lastly, whilest the Lord doth offer himselfe vnto vs as a louing father, let vs come vnto him like obedient children, let vs confesse against our selues, and reconcile our soules vnto him: Let vs seeke to him (as one of the *Sidonians* did to *Herod*) through Christ (as they through *Blastus*) for his fauour (as they for *Herods* loue); and then being at peace with him in our peace, and acquainted with him in our prosperity, hee will know our soules in aduersity, and we shall alwaies haue a rocke to flie vnto in the greatest waues and surges. Thus we see what course must bee taken

Act. 12.

ken if crosses shall not hit vs on the bare, and take vs on the blinde side: the practise wee put vpon you, as you loue your ease, for there is little comfort to be hoped for in crosses, vnlesse there be some preparation for them. Men may thinke themselues armed, when they haue men and money to befriend them: but then, (neuer till then) are we fitted for crosses, when God and our own consciences are friends with vs, and stand for vs. And therefore if we will make sure worke, let vs goe to Heauen for friends, not to the earth; and be more carefull to get grace in our hearts, then gould in our chests, for crosses be as the mind and man be, not as the outward estate. And this is the first vse that I would haue made of this point. The second standeth thus:

Is this so, that the deerest of Gods children haue great and neere afflictions in this life? then this must teach the wicked to leaue iudging abroade, and to looke homeward: they are on horsebacke, they, when Gods children are vnderfoote; it is their ioy to see the faithfull grieue, they cannot hold but role it out; These (say they) bee the fellowes these Preachers so much magnifie, these the happie ones, these goe away with all the comforts, they cannot doe amisse, they; but by your leaue, such a iudgement hath befallen one, such a plague another, and which of them escapes better? and this they get by running to Sermons, and thus they triumph. But stay a while, and pause better on the matter: are Gods children thus wounded? what shall become of his enemies? are the righteous thus paid, how much more the sinner? Is this done to the greene Tree? Doth the Lord thus visite those vpon whom his name is called? doth iudgement thus begin at Gods house? where shall the wicked appeare? are infirmities accompanied with crosses? what will be the end of idolatry, of blasphemy, of murther, of adultery, of oppression? are the waies to Sermons thus strawed with crosses: what shall be found in the waies of whoredome, of bloud, of drunkennesse? &c. Was *Dauid* for murther and adulterie once committed, thus entertained: what will thy end bee, who still liuest in the ordinary practise of such like sinnes? yea answer this (if thou

canſt) are Gods owne people who haue the ſpirit of God to pray in them; Chriſt, and all the Saints on earth to pray for them: who iudge themſelues daily, who walke conſtantlie with God, (are they) thus handled in caſe they doe at any time breake foorth? then tell me, what thy doome is like to be, who neuer prayeſt, neuer repenteſt, neuer ſtriueſt againſt ſinne, but haſt ſold thy ſelfe to doe wickedly? Goe on then with thy tale, Gods children are afflicted, and greatly afflicted too; I will grant you all: but wote you what? if Gods children (whom hee loues next vnto himſelfe in Chriſt) cannot be exempted from croſſes, (bitter croſſes) notwithſtanding all their repentance, all their teares, all their praiers; but their ſoules ſhall groane, and hearts ake, becauſe they bee ſo ſtubborne, and performe holy dueties no more, no better; I report me to thee, whether thou doſt not think, that Gods iuſtice will one day haue thy blood, thy life, thy ſoule, for all thine abominations which thou doſt not repent for, but laugheſt at; which thou doſt not pray againſt, that they may be pardoned, but fretteſt that they ſhould be diſgraced; and which thou art ſo farre from leauing, that thou couldeſt drinke his bloud that reproues them in thee. And if ſo, then eyther make vſe of the faithfuls troubles, and quickly iudge thy ſelfe; or elſe, take euery diſgrace, euery diſeaſe, euery affliction that befals them, to be a pledge of that euerlaſting ſhame, and thoſe euerlaſting torments, woes, plagues, curſes, that ſhall ſeize vpon thee for euermore. I know thy plea, before thou ſpeake; but (alas) it will not hold; Chriſt (thou wilt ſay) will ſaue all, hee died for ſinners, and what needs all this? And did hee ſo? could not Chriſt when hee ſtood in our roome, and ſuſtained the perſon of a ſinner (though in himſelfe ſin-leſſe); could not he (though hee were the heyre and firſt-borne) eſcape, vntill his bloud was ſhed and fleſh rent, and ſoule poured foorth as an offering? then eyther make it good, that thou art in Chriſt, and become a new creature, or elſe take thy leaue of all hope and comfort; nothing remaines but a fearefull expectation of iudgement; and that is thy vſe. A third wee thus inferre, but briefly:

Is

Is this the eſtate of the moſt godly and beſt beloued in this life? then as this muſt teach vs to thinke neuer the worſe of our ſelues or others for outward croſſes, (which like haile and ſnow doe light vpon the beſt gardens, as well as on the wilde waſt, and like bluſtering winds will ſpare no more Princes children then the pooreſt beggers); ſith thus we cannot conclude, vnleſſe we will either challenge Gods loue, or the beſt Chriſtians truth, euen *Dauids*, *Pauls*, &c. ſo muſt it cauſe vs to looke vpwards, to waite for our redemption, and to ſigh for heauen, where we ſhall be free from all theſe miſeries. When we are from home amongſt our friends, our hearts are ſtil homewards, though our company bee good, our welcome kinde, our entertainment of the beſt, faire lodging, all better then any wee ſhall finde at home: yet home is homely (ſay we) and away wee goe, entreaty will not fetch vs againe: Now if we can be content to change for the worſe, becauſe the one is our home for a few daies; how much ſhould wee deſire heauen (the onely true manſion) where wee are ſure to change all for the better? where our eſtate ſhall be bettered, and our company and our bodies and our ſoules; how ought wee to reach after this, and to thirſt after it? If *Dauid* panted after the ſuburbs, the Church on earth; what ſhould our affection be towards the Citie it ſelfe? If *Moſes* preferred the Saints troubles before the treaſures of Egypt, what treaſures on earth ſhould keepe our deſires from the glorious eſtate of Chriſt in heauen? and if the Queene of *Sheba* was content to goe from home, and from much of her wealth, that ſo ſhee might be acquainted with *Salomon*; why ſhould not we deſire home, that wee might grow acquainted with Ieſus Chriſt, and ſee him face to face? eſpecially, ſith in this iourney wee ſhall part with nothing, but what wee may well ſpare (ſinne and corruption)? how thankfull ought wee to be for Gods mercie, that whereas our fathers liued ſome fiue hundred, ſome ſixe hundred, ſome more yeares, and ſerued a long apprentiſhip, the Lord gratiouſly hath ſhortened our leaſe, and cals vs from this troubleſome ſea, into the Hauen by that time they were well entered? This is a matter that ſhould ſome-

what refreſh vs in this our iourney, and worke thoſe to patience who cry at the mention of heauen, how long? truth it is (to ſpeake one worde to them) the earth is tedious to ſuch as haue beene in Heauen; they doe not like to be pilgrimes heere, when once they are enrolled Citizens there; but ſith wee ſhall (heereafter) be alwaies receiuing wages, why ſhould we not be pleaſed to doe a little worke? and ſith our God hath cut off ſo many of our ſorrowfull daies, why ſhould not wee with cheereſulneſſe beſtow theſe few vpon him? I know no affliction is for the preſent ioyous, all are tedious: but if wee will but looke forward, and faſten our eyes vpon that crowne and kingdome that ſhall ſo ſhortlie come into our hands; and backward, and ſee our deſert, and what others haue left; how we fare and lie, and go euery day better then Chriſt here did (the moſt of vs), our croſſes will not ſeeme ſo ſtrange, as Gods mercies & patience towards vs wonderfull. As for that croſſe of croſſes, (ſinne and corruption) whereof you would be ſo gladly eaſed, (alas) how ſhould I comfort you againſt that? I cannot blame you, nor maruell at it, if you be willing to be any where (much more in heauen) ſo you may be rid of ſinne; that indeed is a bad neighbour, which will put a man to *Rebeccaes* complaint, I am weary of my life: but yet (my brethren) ſith we doe but drinke as we brewed, nay, ſith the Lord mingled this wormwood with ſo many ſweetes, and much allayed the ſtrength thereof: ſith theſe our corruptions haue receiued their mortall wounds, and are now breathing out their laſt breath: ſith the Lord will ſo ſuddenly diſpatch them in compariſon of former times, and long wee ſhall not dwell together: ſith he ſees ſome vſe of this poyſon, and turneth that to good (a common good) which in it ſelfe is hurtfull: ſith further hee hath giuen vs ſome graces, as he hath left in vs (for our exerciſe) ſome corruptions: ſith (laſtly) grace heereafter ſhall onely come in queſtion, and our debts ſhall be ſet vpon anothers ſcore; and for the preſent, hee puts a difference betwixt vs and ſinne in vs, (as betwixt poyſon and the box that holds it) let vs haue patience towards him (though not towards ſinne); and ſo fall out with corruption, that we for-

get

get not mercies : But I haue ſtept a little aſide to call vpon ſome friends : I now proceed. Hauing thus diſpatcht the firſt thing growing out of theſe circumſtances named, we muſt come to a ſecond, which is almoſt as generall (for when ſhould we haue done, if we ſhould deſcend to particulars)? This that we may make way vnto, let vs a little view *Dauids* behauiour in this his diſtreſſe. There is none of vs can denie, but his occaſion of griefe was great, great reaſon hee had to mourne, who ſaith to the contrary ? It was no ſmall croſſe to ſee ones childe die in ſuch a quarrell : but yet there is a meane in all things (as the Prouerbe runneth); his behauiour is very ſtrange, his mourning not like *Dauids:* for whereas this riuer and flood of teares may ſeeme to be fed from a three-fold ſpring, fleſh, nature, and grace; and ſo his ſorrow to be partly ſpirituall, for *Abſaloms* ſoule; partly naturall, in that he was his ſonne; partly carnall, in that he was his *Abſalom:* yet the truth is, his ſorrow is rather carnall then otherwiſe, if the parts be conſidered. For firſt, nature goes not ſo farre as to wiſh the deſtruction of it ſelfe, as *Dauid* here doth; O that I were dead, dead for thee, or in thy ſtead: and as for grace, it would neuer bring forth ſuch fruits of paſſion, as to wiſh death in diſcontentment; nor prouoke to whining in this vndecent manner: but would haue compoſed the affections rather, and haue taught him to mourne in ſilence. Beſides, his ſorrow is too much to bee good, and comes with too much eaſe from him, and is too ſoone ripe to be ſpirituall fruite. Howſoeuer then we denie not, but *Dauid* was a ſanctified man, and ſo had ſanctified affections, and withall was full of naturall affection; yet in this particular, and at this inſtant, hee was more vnnaturall to himſelfe, then naturall to his ſonne; and bewrayed more fleſh for the preſent by farre, then ſpirit, yea, that ſo drowned this, that the motions thereof, could not as yet bee heard. Now this light being thus giuen to the words following, you ſee the points doe offer themſelues ſo faſt vnto vs, and come ſo thicke vpon vs, that wee know not well which to receiue, and what to put backe. This (if you ſay the word) ſhall leade the way : In that this man (no worſe a

man then *Dauid*) thus exceeds in sorrow vpon this occasion, in so carnall a manner. Let vs learne, that Gods best
Doct. 2. children are apt to grieue too much, and to exceed in passion for outward things: as in mirth, when once we are in, we are apt to forget our selues; so in sorrow, when once we yeelde vnto it, wee are in danger of surfeting vpon it. A man would thinke, that *Dauid* should be as little troubled with this disease as any man liuing; for whether you looke to nature or grace, the bankes seeme to be so sound, that no excesse of sorrow can ouerflow them: for first, if you looke to complexion, hee seemes to bee made of the lightest timber; a man whose ruddy face seemes to promise a resolute and cheerefull heart: if you looke to naturall helpes, his skill in musicke (to say nothing of any else) was not ordinary; and as for spirituall meanes, the best medicines to cure diseases, the king was behind none in these matters: his graces were very eminent, his experience much; and yet if *Dauid* will but plod a while on crosses; nay, if hee will not bee prepared for them, it is strange to see how vnlike himselfe he is, hee cries as if he had beene stickt. In the next chapter he takes vp the same note againe; nay, he will die forsooth, he will be gone, he will to his sonne: and why? he is his *Ab-*
Iob 3. *salom*. And what thinke you of *Iob*? the Lord himselfe giues him a good report, out of doubt hee was an honest man; but did you euer heare a wise man so farre forget himselfe? hee is angry with the light, quarrels with the night, hath a saying to the starres, to his mother, to the midwife, there is no dealing with him in his fit, and yet the occasion outward. Instances of this kinde, there ~~hee~~ more then enow, but they are vnpleasant, and therefore I will content my selfe with one more, and that is *Ionah*, as strange a man of an honest man, as you haue lightly heard of. This *Ionah* was crossed (as he thought) first in his credit: how bare he that?
Ionah 4. 1. vntowardly enough, the matter seemed naught, starke naught to him, (saith the text) he chafed exceedingly: and what was the matter? the Lord preferred many mens soules before the satisfying of his lust: a great matter: yet this man would not brooke it at Gods hand, till the Lord tooke him

downe,

downe: well, the ſecond time, he was croſſed in his eaſe, and a roote (I cannot tell what to terme it, whether tree, or ſhrub or ſtalke; a trifle it was, which hee pleaſed to fancy for his turne): but would you thinke that a Prophet would chaſe at the loſſe of ſuch a thing? why, this and his heate put him into his old tune againe, he will be dead in a paſſion; God comes to pacifie him, it will not bee, hee is angry, hee hath reaſon to be angry, hee will be angry; yea, would he could burſt and kill himſelfe with anger. What is the matter? It is belike for ſome great ſinne, becauſe hee hath offended God: no (ſir) he is the plaintiffe; God had rather (in his conceit) treſpaſſed him: and this is *Ionah*; let vs ſtay in him (for we can hardly match him, and yet a good man). What may be the reaſon of theſe exceſſiue fits for outward things? The reaſons are many; amonſt many theſe are ſome: firſt, a greate mistaking and errour in iudgement, wee ouerpriſe theſe outward things, and promiſe to our ſelues that from them, which neuer any found in them: and therefore wee ouergrieue, when we are diſappointed of them. Thus *Dauid* thinkes *Abſalom* the pretieſt fellow in a Country, no man had ſuch a childe as was *Abſalom*: and therefore when he is dead, *Dauid* cannot liue: thus becauſe the iudgment makes too great a report of outward things to the affection, the affection makes too great adoe about them; the one being blinded, the other is bewitched: and that is a ſecond reaſon (ſith wee are fallen into it), namely the diſtemper of the affections, when we haue outward bleſſings: we loue them but too well; and therefore when wee loſe them, we grieue too much. For make a breach in one affection and you weaken all; as the whole army is weakened if any part be diſordered; the whole building the worſe for the remouing of ſome one ſtone; and the whole body infeebled by the wounding of one part. Thus becauſe *Dauid* will paſſe ouer his affections to his Sonne in his life-time, and ſettle his ioy in *Abſalom*, he cannot be maſter of them nor command them, when hee is dead: he will be fond, while he hath *Abſalom*; no body muſt touch him, the winde muſt not blow vpon him, therefore hee will extreamely lament when hee loſeth him.

Chapter 4.

Reaſons 1.

him, and no body must comfort him, because his *Absalom* is not. Adde vnto this in the third place the deceitfulnesse of our owne heart, which doth but couſen vs; and the ſubtiltie of the diuell, who to the end hee may carrie vs headlong with the whirlewinde of paſſion into a ſea of troubles, will beare vs in hand, that wee haue reaſon to grieue, and to be paſſionate. Thus *Ionah* ſtands vnto his cauſe, and beeing drunken with paſſion, hee cannot ſee but hee hath the better of God: Thus *Danid* (had a man cloſed with him, and aſked him, what he meant to be ſo loud?) would quickly haue beene his taleſ-maſter, What? (would hee haue ſaid) would you haue me vnſenſible of ſuch a ſtroake as this? is there no thing to be done by the parent, when the Lord thus ſingles out his child? ought not the Father to take notice of it? eſpecially I muſt, ſith I did not the part of a Father to him: hee ſhould, ere this, haue beene executed for his ſinnes, I let him runne on, but now the Lord hath met with him and me too, to my woe: It is iuſt vpon mee, and I am perſwaded, I ought not to let it paſſe without ſome vſe; I muſt grieue: and yet, were I ſure, his ſoule were now in heauen, I would care the leſſe, but (alas) the example is fearefull, ſo to liue, ſo to die. Faire words (good *Danid*); he ſpeakes as he thinkes (good man), but he knowes not his owne heart. Is this the cauſe that you would haue died for him? was it becauſe hee had ſinned? becauſe you had failed in duetie? (alas) what could your death do for his ſoule, or your owne diſcharge? no, no, he was your darling, you cannot ſpare him, you muſt alwaies beare him in your eie: hence thoſe teares. And thus wee run on many times in a tale, and would faine perſwade our ſelues, that what we doe, is done with iudgement; when (God knowes) our ſorrow is as full of fleſh as *Danids* heere was: and thus what through the errour of our mindes and diſorder of our affections, and deceitfulneſſe of our owne hearts, and Sathans cunning, it comes to paſſe, that wee are in the depth of ſorrow and paſſion (as the Aramites in the midſt of *Samaria*) before we know where we be.

Vſe 1. Now this beeing ſo, that the beſt of vs all are ſubiect to immoderate ſorrow for outward things, we muſt not onely

learne

learne to beare with one another in this our common frailtie, but further euerie one for himſelfe muſt fence and mound his heart againſt theſe abſurd paſſions and exceſſiue griefes. Many outward things be ſo baſe, (in reſpect of man) that they ſhould not once mooue him, they bee not worthy his cares or thoughts, vnfit to be lodged in the meaneſt roome of mans ſoule; to name them the ſame day with man, were to ſet them aboue their place; to beſtow teares on theſe, were to waſh ſtables with ſweet water; not worth the while, nor the coſt. All of them are but finite, none abſolutely good, and therefore our griefe for them muſt bee limited with reſpects, and vſed with great moderation, elſe it will degenerate and turne carnall. Neither will it ſerue the turne to pleade that our ſadneſſe hurts no body, but our ſelues, and that therein wee are enemies to none but to our ſelues: for were this a true plea, yet were it vnſufficient; for who gaue vs a commiſſion to hurt our owne perſons, and to practiſe murther vpon our owne bodies? but this is not all, for beſides a priuate wrong, wee rob God of his glorie, and men of that ſeruice we owe vnto them; indeed, worldly ſorrow makes vs both vnthankfull to God, and vnprofitable to man, and vnnaturall to our ſelues (as hence might bee ſhewed, but we cannot ſtand on all) and therefore let vs ſtriue againſt it. Let vs, (will ſome man ſay) let vs if we can: but how ſhould we be armed againſt the exceſſe of worldly ſorrow? can you giue mee any preſeruatiues againſt it? Anſwere, ſome wee will, many wee might, but ſo farre as wee practiſe theſe following, we ſhall bee freed of this vnprofitable gueſt. Rules.

1. Let vs denie our ſelues in all worldly matters, and not engage our affections vnto them; either to bee eagerly ſet vpon them, when wee haue them in chaſe, or to bee fooliſhly puffe vp with them, when we haue them in poſſeſſion; for if we doe not leaue them, till they leaue vs, it is ſure they will leaue vs in the lurch in the end: witneſſe *Dauid*; *Abſalom* was gone ere *Dauid* had denied himſelfe in *Abſalom*, and therefore now heere is nothing but roaring, whereas if hee before had ſacrificed his ſame, and crucified his affe- 1

ction; hee would neuer haue ſtood vpon thoſe termes, O my ſonne, my ſonne, what will the world ſay, that my ſonne ſhould come to this? but hee would haue comforted himſelfe in his GOD (as elſewhere hee did) and ſaid, It is the
1.Sam.30.6. Lord, let him doe what ſeemeth beſt to him: and ſo, if wee could denie our ſelues in our husbands, wiues, children, names, &c. wee would neuer take on ſo, when wee part, my ſonne, my ſonne! my husband! my child! &c: but as we were not doted with them whileſt we had them, ſo neither would we be diſcouraged when we loſt them. But here is the miſerie, (let vs ſee it and amend it) we lay the whole ſtrength of our affections vpon the things we fancy (as the creeple laies his full weight vpon his crutches): and therefore when they are taken from vs, (as *Pharaohs* chariot wheeles) wee are downe vpon all foure, and ſticke in the mud: yea wee ſet on our affections as the Bee his ſting, with all our might and ſtrength; wee conuey vnto others our very bowels and hearts, and therefore when they are gone, we are heartleſſe. We ſee the error, what is the remedie? Reioyce as if we reioyced not, and then wee ſhall mourne as if wee mourned not; bee not too glad when the ſunne ſhines, and then thou wilt not bee too ſad when a cloud comes. To this wee muſt adde a ſecond thing, which in part hath beene alreadie toucht, and that is often to thinke on croſſes before they come, and to promiſe our hearts no great matters from the world; for what is the reaſon, that wee grow ſo paſſionate ſometimes, but this, O I neuer looke for this, I neuer dreamed of ſuch a day? yea but whoſe fault and follie is that, not to looke for croſſes on the Sea? why ſhould wee not thinke to bee croſſed as well as *Dauid*, and as ſoone as *Dauid*? *Abſalom* was luſtie in the morning, dead ere night; may not the like croſſes ſteale ſuddenly on vs? but this was *Dauids* owne errour, he thought when God had giuen him a fine childe, that hee muſt needes bring comfort and peace to his father; call him *Abſalom*, (ſaith *Dauid*) I hope he will be a good man and a peaceable childe one day; and to ſay the truth, where ſhould a father looke for comfort ſooner then from his childe? but yet, it prooues otherwiſe

you

you ſee: *Abſalom* is named, (as they ſay Popes be) by contraries, his name and nature agree like a boat-man and his oares, that look two contrary waies; poore *Dauid* met with nothing leſſe then that hee expected. Let vs learne ſome wiſedome from his miſerie, let vs not become ſureties for the world in a debt of comfort, but rather ſuſpect her, and correct our ſelues, ſaying, I now take ſome comfort in this childe, I ſolace my ſelfe in this outward bleſſing; but let me bee moderate, who knowes what ſorrow it may breed mee ere I dye? Thus if wee could forecaſt perils before they come, and bee well appointed to receiue them when they doe come, wee might better quit our ſelues in croſſes then vſually wee doe; but when we are in our iollitie, we cannot heare, on that ſide: O ſpare your ſpeech, or elſe you kill my heart; doe you ſay, that I muſt part with my husband, and burie my childe? what my *Abſalom*, I hope I ſhall neuer liue to ſee that day, at leaſt not yet a while; and thus you will not heare of croſſes till they come, and then you cannot beare them, becauſe they come ſo ſuddenly. Others know well enough there muſt bee a time of parting: what need you tel thē that? but in the meane time you muſt beare with them, for in truth they cannot chuſe but loue their friends, and take their part in all God ſends (as if there were no difference betweene louing and doting, betweene moderate drinking, and exceſſiue drunkenneſſe); and they doe not doubt, but when God calles them to croſſes, hee will fit them for croſſes, and thus they runne on. But is it likelie that he will beare afflictions patiently, who cannot with patience heare them ſpoken of? Is this the way to be furniſhed for winter, to ſit ſtill and ſay, if God call mee to winter, hee will fit mee for winter: and in the meane time make no prouiſion, but ſay, whiles he ſends warme and drie weather, I will take my part? No, in ſummer thou muſt thinke of winter; in thy proſperitie, of aduerſitie: elſe thou wilt bee ſoone in *Dauids* tune.

Thirdly, wee muſt haue a ſpeciall eye to our dealings in 3
outward matters, that we doe not abuſe them to Gods diſhonour, nor defile them with ſinne and wickednes, for then

if we bee croſſed in them, wee ſhall ſoundly ſmart for it, becauſe thoſe croſſes will come with a ſting; *Dauid* was not ſo ſound in the matter of *Abſalom*, as with more credit hee might haue been, and therefore *Abſalom* ſtickes by him longer then hee ſhould. And ſurely (brethren) croſſes are like pinching frosts, they will ſearch, they will examine; where we are moſt vnſound, we ſhal ſooneſt plaine, & where moſt corruption lies, there wee ſhall moſt ſhrinke when the burthen comes: would wee not then grieue too much for outward things? let vs not ſinne in the vſe of them: would we keep out carnall ſorrow? keepe out curſed ſinne: if we let this canker eate into our harts, Gods medicines muſt pierce as deep, elſe what recouerie? build on this (brethren), ſinne alwaies makes way for ſorrow; in that meaſure that ſinne taints vs, croſſes will ſting vs; this is a true ſaying and of all men to beleeued. But I am ſlow:

4 A fourth remedie is this, wee muſt breake the ſtreame of our affections, and turne our ſorrow vpon our ſinne, & place all our happineſſe in Ieſus Chriſt: ſo we ſhal be ſure that our ſorrow ſhall be alwaies moderate; ſo ſhall we be freed from the worſt of ſorrowes, that which is falſe and imaginarie: for true ſorrow eates vp falſe, as *Aarons* Rodde the Egyptians; and falſe is euer more hurtfull and violent then true, as bug-beares more affright children then true men. Again, godly ſorrow kils worldly griefe, as ſpirituall ioy mars carnall mirth: let ſinne lie heauie, and outward croſſes will be light; mourne that thou haſt diſpleaſed God and defaced his image, and thou wilt haue little leaſure to mourne for worldly matters: againe, if Chriſt be all thy ioy, and all thy comfort bee ſhut vp in the Lord, thou canſt neuer bee left comfortleſſe, ſith Chriſt euer liues in thee, and for thee. But here is the ſpight, we miſtake the marke, we paſſe ſinne, and ſpend our ſorrow on the world; wee leaue Chriſt, and beſtow our affections elſewhere: hence wee are to ſeeke of comfort when wee ſhould vſe it, and loſe our labour in ſorrowing amiſſe. Thus *Dauid* beſtir[illegible] for *Abſalom*, and when all is done, hee muſt vnwind and vnwarp all againe. How happie wee, if we now [illegible]e, to place our ioy and ſor-

row

row aright? Laſtly, if worldlie ſorrow ſhall not beare vs downe, let vs be much in conference with God, and in the practiſe of holie duties, pray much, abound in thankeſgiuing: this is *Pauls* preſcription to the Philippians: You may write *probatũ eſt* vpon the head of it; for there is no croſſe ſo great vnder the cope of heauen, but prayer and thankſgiuing will lighten it; as there is none ſo eaſie, but plodding and vnthankfulneſſe will make it heauie. Let then our complaints be made to God, and let that time which is ſpent in aggrauating croſſes and vnkindneſſes, bee ſpent in recounting mercies and deliuerances; and then croſſes will bee as ſmall in our eſteeme, as they bee in truth: and had *Dauid* thought on this, to haue cried, ô my ſonne *Salomon*, in ſtead of *Abſalom*; and ſeene Gods mercie in the one, as well as Gods iuſtice in the other: and in this heate of paſſion drawen himſelfe into Gods preſence, and lifted vp one faithfull prayer, theſe ſtormes would haue vaniſhed (as a miſt before the Sunne) and he would haue ſaued himſelf a great deale of paines: but he cannot as yet pray, and therefore as yet here is no comfort. O let our ſorrowes bring vs ſpeedily to God, and then comfort will come riding vpon the cloudes towards vs. Let vs preſently fall to prayer and thankſgiuing, as once *Iob* did, and betake our ſelues to the word and promiſe; or to ſome holie conference, when our fits doe come vpon vs, and we ſhall quickly break the courſe and ſtrength of them. Thus if we will learne to deny our ſelues in worldly things, vſing them ſo, that we abuſe them not; if wee will thinke on croſſes before they come, and not leaue all till afterward; if we will be iuſt in getting, and vpright in vſing the things of this life, that we do not enuenome them with ſin; if we will beſtow our ſorrow on our ſin, and make that our chiefeſt griefe and greateſt croſſe; if (laſtly) we will be much in prayer, thankſgiuing, meditation of the word, &c. our ſtrength will bee ſo much againſt croſſes, (at leaſt) our comfort in them, that wee ſhall not neede to feare any hurt from them, but may comfortably expect benefit by them: ſure it is, if theſe meanes keepe vs not drie-ſhod, they will keepe our head aboue water, wee ſhall bee but waſhed with

Chap. 4. 6.

Acts 27.

Acts 27. *Paul*, not drowned. And this of that vſe; you ſhall finde me brieſe in all that followes. A ſecond vſe is this:

2 Doe Gods beſt children exceed ſometimes in ſorrow for outward things? then muſt wee not be altogether diſcouraged, though we finde our worldly griefe more then our ſpirituall ſorrow: for this is a thing that may befall the beſt, they may be immoderat in the one, when they are too ſhort in the other: the beſt haue many teares to beſtow vpon ſome outward thing, when they cannot without much trauell weepe for their many ſins; was not this ſometime good *Dauids* caſe? But is not this (will ſome ſay) a vile thing, that wee ſhould more grieue for outward things, then for ſinne againſt God? It is ſo, and doth it not ſhew, that we are wonderfull carnall? It doth ſo: why then; what then? How can I be Gods childe? why? how is *Dauid?* did you euer heare him more loud for his ſinne then here for *Abſalom?* did hee

1. Sam. 30. 4. not weepe at *Ziklag* for outward things, till he could weepe no more? and yet for all this I would not ſay that *Dauid* loued outward things more then God, or that his ſinnes lay lighter then his croſſes. For firſt, hee had more ſorrow for his ſinne, then he ſhould or would haue had for outward loſſes, when hee was *Dauid.* Secondly, a little godly ſorrow is more then a great deale of worldly; more (I ſay) in ſubſtance, though not in bulke; as a little balme water is worth a poole of mud, a little gold comes to more then a great deale of braſſe. Thirdly, his carnall and worldlie ſorrow was but a ſudden ſtorme, a land-floud: his ſpirituall a conſtant guſt; though it were compoſed and ſilent, (as the deepeſt waters are moſt ſtill) yet was it deepe and ſoaking. Now what wee ſay of *Dauid*, the ſame (if you change the name) muſt be vnderſtood of euery good Chriſtian: who is not to be conſidered according to that hee is, when hee is drunken with paſſion; but according to that he is, when hee is his owne man and in his wits. Neither muſt wee looke what men doe, but what they meane and would doe: and therefore ſo long as we deſire to make our ſinne our greateſt ſorrow, and iudge our ſelues for our ſecuritie; ſo long as wee giue all entertainment to godly ſorrow,

and

and ſtand to keep out worldly, we are in Gods accoũt more ſpirituall then carnall: as with men, he that keeps a conſtant houſe all the yeere, is ſaid to keepe a better houſe then hee that laies it on once in a twelue moneth. And this for that point. Now it followes:

O my ſonne] From *Dauids* mourning and behauiour in this particular, let vs note one thing more: you heare the man, you ſee his behauiour, was *Dauid* wont to beare croſſes ſo? nothing ſo; but you ſee how it fares with him now, hee can not helpe it. Hence learne wee, that Gods children, who beare ſome croſſes with great wiſedome and moderation, are ſometimes foiled in otherſome, and faile in both. Who could behaue himſelfe better then *Dauid* in the matter of *Shimei*? who worſe in the caſe of *Nabal*? how ſweete his carriage in many paſſages betweene *Saul* and him? how admirable his behauiour in one childes death? how abſurd in anothers? nay how diuerſly affected with the cauſe of one and the ſame *Abſalom*? what gratious ſpeeches did he once vtter when he fled from *Abſalom*? what a bedrole haue we heere at his death? who could more forget himſelfe then heere hee doth, thus to take on at ſuch a time, in ſuch a place, on ſuch an occaſion? How farre was this from policie, how farre vnlike his carriage in other places? good *Dauid*, the ſame that would make to heauen at other times, ſo ſoone as the croſſe had giuen him ſummons; the ſame that was vſed to beare afflictions as patiently, as hee beares this (to ſay no more) immoderately. And touching *Iob*, could any man liuing behaue himſelfe better in ſome croſſes? In all this (ſaith the Lord), ſumming vp his behauiour in the firſt conflict) did not *Iob* ſinne, nor ſhew the leaſt follie in charging follie vpon God: in all which? not in all that firſt conflict, wherein he was ſo neerely toucht, in his goods and children; but his behauiour it was moſt religious, hee humbled himſelfe and worſhipped, his ſpeeches very gratious: The Lord hath done all, hee is righteous in all, and bleſſed be his name. Thus *Iob* at that time, on that occaſion; but how afterward? who heer? hee challengeth God into the ſchooles to diſpute it out, if he would not take the challenge

Doct. 3.

Reade 1. Sam. 25. and 2. Sam. 16. &c. 2. Sam. 12. &c. 2. Sam. 15. 26. &c.

Iob. 1. vlt. verſe.

See chap. 13. 3. 16. 21. & 23. 3. 45. &c.

it

it was becauſe he was not able to ſtand vnder his argumẽts. The like may be ſaid of *Ionah*, a man of good behauiour; in the firſt chapter, hee makes an honeſt confeſſion both of his faith and of his fault, ſettles himſelfe to dye, and lookes as if hee would to heauen anon; but at another time in a ſmaller croſſe, hee is no more like himſelfe, then an apple is like a nut; hee chides handſmooth with God, and will ſtand to it that God knowes not when a man ſpeaks reaſon, if hee would tearme him vnreaſonable in his paſſion. But what might bee the reaſon (to paſſe more inſtances) of this ſo wide a difference? what might bee the cauſe that theſe ſo worthie champions are thus ſometimes foiled? I will
Reaſon 1. tell you: firſt, It pleaſeth God ſometimes to ſet on a croſſe, and to make it ſticke by a man, either becauſe the ſame partie would looke beſides former croſſes, or kicke them off too lightly; or elſe becauſe hee would let him ſee himſelfe, and know what hee is of himſelfe; or for ſome other cauſe vnknowne to vs, but alwayes iuſt in it ſelfe, and well knowne to God. Now, if hee purpoſe ſo to doe, either to withdraw his aſſiſtance, or to increaſe the ſmart, alas, who can ſtand vnder it? and thus we ſee Gods beſt children more troubled now and then with a trifle, (in compariſon) then with greateſt torments at another time: and as Chriſts looking backe on *Peter*, did more affect him and worke vpon him when hee pleaſed to worke with it, then many words did at another time; ſo many times a word miſplaced, a countenance miſ-ſet doth more gaule vs, then twenty greater matters, (when God is pleaſed to pay vs); becauſe euer that is the croſſe which hee will make the croſſe, that moſt pierceth which he ſharpeneth moſt.

2 Sometimes wee haue not denied our ſelues in ſome
2 particular luſt, and then if a croſſe light there, it ſoone enters and eates deepe, becauſe wee our ſelues doe giue a ſting vnto it; an affection vnmortified is aſſoone wounded as a ſcauld head is broken: thus, if you had hit *Dauid* any where elſe, hee had been for you, hee could haue borne it. but if you touch his *Abſalom*, you pare the quicke, you
3 touch his life. Sometimes againe our croſſes doe not maſter

vs,

vs, they doe but nettle vs, and then they raiſe thoſe tempeſts which they cannot lay; they doe but bait, they doe not worrie our corruptions, and ſo they make vs chaſe. Thus (in *Elihues* iudgement at leaſt) the cauſe why *Iob* did ſo beſtirre him and lay about him, was, becauſe God had not dealt in extremitie with him. Thus *Ionah*, who was tamed when he ſhould be drowned, was a little too luſtie for a goard. And ſurely (brethren) if our croſſes were ſometimes more, I doe not thinke but our fits would be fewer, our outward carriage (at leaſt) better. Three ierkes ſometimes make the childe yeeld, when one would make him dance and ſtamp. Laſtly, croſſes ſometimes ſteale vpon vs, before wee haue armed our ſelues, and then it is a world to ſee how wee goe downe the winde: *Dauid* can ſay ſomewhat to this alſo; he was fitted for croſſes: when the childe borne in adulterie died, his heart was ſoftned; he had reaſon to expect its death, ſith hee was told no leſſe: but heere hee lookes for no ſuch matter, he giues in charge that the young man *Abſalom* (an old traytor (though his boy) ſhould be lookt vnto; hee will not ſuffer himſelfe to thinke that *Abſalom* muſt dye; he will not bee humbled for his fondneſſe paſt, becauſe hee did not meane to amend it: and therefore this lies vpon him more heauie then ſand, he cannot beare it, as hee bore the other: and thus we muſt leaue the point, as we found it at firſt, and tell our iudgements, that one croſſe foyles vs, yea, layes vs on our backe, when another (perhaps a ſtronger) cannot ſtirre vs; becauſe the Lord ſets on one more then another, becauſe wee are leſſe ſound in one place then another, becauſe we are leſſe maſtered by one croſſe then another, becauſe we are leſſe prepared for one then another.

Iob. 25. penult.

2

2. Sam. 12.

Now the poynt is prooued, let vs not ſuffer it to paſſe without ſome vſe, though wee be the briefer. Learne hence at leaſt a double point of wiſedome: the firſt reſpects our brethren; them wee muſt not too lightly cenſure for their weakneſſe and tenderneſſe in ſome croſſes though light, ſith that cannot be light, which God will make heauie; ſith that may be light to one, which is as a mountaine to another; ſith thoſe our brethren may manfully beare farre ſorer croſſes

Vſe 1.

then our ſelues, though humbled in ſome particular; ſith briefly, that which is heauie now, may anon be light to thē; and that which now is as a thing of nought to vs, may anon be ſomewhat, if God ſhall ſet it on: ſoft then (my brethren) let vs not be too eager vpon *Dauid*: it may be we haue buried no *Abſalom* as yet, (at leaſt dying in ſuch a ſort) it may be we would haue buſled more then *Dauid* did. Had *Shimei* ſo greeted vs, or *Saul* ſo purſued vs, like enough *Dauid* would haue been at patience before vs, in twentie other croſſes; and ſo may our brethren too, euen thoſe wee moſt cenſure: and therefore haue ſome patience and mercie toward the afflicted, account not euery one proud and carnall, and froward, that is foiled, when we ſtand.

2 The ſecond leſſon our ſelues muſt take foorth, and make it our owne: and it lookes two waies, as if it were on both ſides the leafe. Firſt, if wee haue in ſome meaſure quitted our ſelues well in ſome one or few afflictions, wee muſt not preſently triumph and grow ſecure, as if the day were ours: wee may now giue them the fall, and by and by bee tript downe our ſelues, if we looke not to our feete. *Dauid* is before vs herein: hee fought more battels then twentie of vs, and that with great courage and good ſucceſſe, yet is not *Dauid* able to ſtand againſt this croſſe: his *Abſalom*, his *Abſalom* could not bee forgotten. And what though wee haue buried a friend? It may bee we know not what it is to burie a father, a childe, a wife, a husband. If *Amnon* bee dead, wee cannot tell what *Abſalom* may worke when his death ſhall bee vntimely. Say, pouertie be no great burthen to *vs*, it may bee paine and ſickneſſe will make vs roare: if theſe blow ouer, a cloud vpon our names may happilie trouble our patience: if wee can bee patient when other mens faults are ſerued into vs, and laide in our diſh; yet it may bee wee ſhall not claw it off ſo well, if our kinſfolke, 1. Pet. 2. 15. ſeruants, parents, children, yoke-fellowes, ſhall breake foorth, and vnmuzzle the wicked againſt vs. O then let not him bragge that puts on harneſſe, as hee that puts it off: let no man be ſecure, but euer ſtand vpon his guard, ſtill readie to receiue and to award theſe blowes that fall vpon

him.

him like haile and ſhot: and ſo if hee doe, then on the other ſide, let him not caſt away his buckler becauſe hee was wrought a rap, but looke better to his hand another time. What though *Dauid* bee now downe? hee may riſe againe for all this, and prooue himſelfe old *Dauid* ſtill: though he be a little eclipſed, yet may he ſhine foorth afreſh, and make many an holy prayer and Pſalme after this: and though hee now flie, yet may hee fight and triumph againe ere hee dye, and ſo maieſt thou too, though for the preſent deiected. That *Peter* that was once afraid of a wenches face, will not after feare the threats of any aduerſarie: and hee who is ſometimes baſe in a trifle, may after play the man in greateſt trials. Say not then, if I cannot beare the loſſe of a childe, of a friend, of a little wealth, a little eaſe, a little ſleepe, alas, what ſhall become of me, if it ſhould come to fire and faggot? How ſhall I part (part I muſt) with my deareſt pledges, and neereſt friends, and with all my goods? Yes man, heare mee in one thing that I ſhall ſay, *Ionah* may with more patience part with his life at one time, then with a roote at another: and that God that can make light croſſes heauie, and ſhadowes of croſſes looke like mountaines, can (if hee call thee to them hee will) make heauie croſſes light, and mountaines ſhadowes. And thus briefly for that poynt. Beare me companie thorough one poynt more, and I will trouble you no further, and will be briefe in that. For whom doth *Dauid* thus mourne? What is hee whoſe death is thus lamented? Heare him, *O my ſonne, my ſonne.* Which ſonne? *O Abſalom, Abſalom. Abſalom* is then the man. And heere a ſtrange matter is offered to thoſe that know not the heart of a father. The ſonne practiſeth againſt his fathers houſe, robs him of his children, abuſeth him in his wiues, ſeeketh to ſpoyle him both of life and liuing: and the father, what doth he? he weepes for him, hee mournes ouer him, hee would dye for him: thus doth *Dauid.* In whom ſee what a kinde and godly fathers affection is to his childe. No vndutifulneſſe, no practiſe on the childes part, no not death it ſelfe can diuide betweene him and his childe. What though *Abſalom* can forget *Dauid*? yet *Dauid* Doct. 4.

cannot forget him; what though hee bee a very vngratious impe; yet he is my childe: my childe (saith *Dauid*) I cannot but loue him: and indeede he ouer-loues him, which I doe not commend, but onely obserue to note the strength of parents loue if it bee naturall, a loue indeede as strong as
Cant.8. death, as hot as fire; like that which *Salomon* speakes of in another case, which cannot bee put out with water, nor bought out with siluer: and can it bee otherwise when parents bee religious, sith God and nature both commaund grace and nature, both inforce loue, though not fondnesse? you that be parents saue mee the proofe of this point, and doe but heare why I note it.

Vse 1. First doe kinde and godly parents so loue their children, that you may sooner finde too much carnall, then too little naturall affection in them? then shall they neuer make it good to their owne or others soules, that there is any goodnesse in them who beare no affection to their owne children. Those parents that haue no naturall affection, can they be spiritually affected? Doth that spirit which makes vs louing to all, lodge in the vnnaturall breast? Can they loue Gods children, that beare no loue to their owne bowels? Can they loue their enemies, can they call God Father, that are tyrants to their owne children, their owne flesh? No, no: it argues grosse sinnes, and a fierce conscience, when men be so fierce and violent against (mankinde I might say, I must say) themselues. What, parents not to feele their children when they crye, Father? not to finde their bowels moued, when they thinke on a childe? what, not of a religious childe? Why then blush ye Dragons, and be yee ashamed, O Beares and Tygers, that your Lords should bee (so beastlike say I? nay) so diuellish: for what creatures but Diuels hate their seede? Nay, could Diuels haue naturall seede, would they hate their owne, trow yee? But why spend we words on them, who haue the curse vnder seale, as *Paul* shewes? Rom.1.5.

2 2 Secondly, heere is somewhat for children also. Is the affection of godly parents such, that they cannot chuse but loue their children; and out of their loue, grieue at their vnkindn-

kindneſſe, weepe for their impietie, mourne for their ſorrowes, and take to heart their follie? why then the children of ſuch parents muſt take to heart their former ſtubbornneſſe, and for the time to come forbeare thoſe practiſes that might be matter of griefe to their parents. How canſt thou refreſh thy ſelfe with that, which is a ſword in the heart of thy deareſt friends? how canſt thou thinke to eſcape the hand of God, when thou wilt feede vpon the bloud of thine owne parents, and make them as wearie of the light as *Dauid* now is? Is it not ſufficient, that already they haue cared, and ſighed, and groaned, and wept for thee; but ſtill thou wilt kill their ſoules with griefe? What if thou canſt ſhake it off? Can a father ſhake out his heart? Doth their loue nothing mooue thee? nor their care, nor their paines, nor their teares? nothing? O that *Abſalom* had ſeene or heard his fathers complaints! hee thought that now, becauſe hee loued not his father, his father could not loue him: but that is thy errour (curſed viper). The father loues, when the child hates; and then can *Dauid* ſay moſt feelingly, *Handle the young man Abſalom well*; when *Abſalom* could ſay (if ſhame did not ſtop his mouth), Handle the old Carle *Dauid* roughly, at my requeſt: yea then can *Dauid* dye for *Abſalom*, when *Abſalom* had as leefe dye as ſee *Dauid* liue. Had *Abſalom* knowne this, would not he (thinke you) haue relented? would not his rockie heart haue yeelded? What could hee haue ſaid, if *Dauid* had ſaid but this vnto him, O *Abſalom*, O *Abſalom*, did I call thee *Abſalom* for this? Is this to be a childe? Doeſt thou alſo thinke my griefes too few? Was it not enough to be croſſed in my familiars, in my father in law, in my own brethren, in my wife, but my own children muſt adde vnto my griefe? Muſt *Abſalom*, that I loued ſo well? Is it not ſufficient, that thou haſt robbed me of my children, and brought mee almoſt to the graue, but now thou wilt haue my crowne and my bloud? Did I ſpare thee for this? Was I a meanes of thy life, and wilt thou be, of my death? Would I dye to doe thee good, and wilt thou dye vnleſſe thou maiſt hurt me, what thou my ſonne? Is not *Dauid* thy Father, *Maacah* thy mother, doeſt not know vs? 5. Verſe.

&c. canſt thou forget vs? haſt thou been a father thy ſelfe, and yet riſeſt vp againſt thy father? what (I ſay) could *Abſalom* haue ſaid to ſuch a ſalutation? but he is not ſo happie to heare his father, and therefore he proceeds till vengeance will not ſuffer him to liue, but hangs him vp againſt the ſunne. And let all diſobedient and rebellious children take warning by this one thus hanged vp in gibbets; and know, that if the kindneſſe of their parents cannot breake their hearts, and work them to remorſe, the hand of God will be vpon them and purſue them, till the rauens of the vallies haue pickt out their eyes, and the flames of hell haue ſeized vpon their ſoules.

3 Laſt of all, here is a word, both of inſtruction and conſolation for al ſorts; both parents and children, high and low: Is the loue of an earthly father (if godly) ſo great? doth he take ſo much to heart the vnkindneſſes of his children? is hee ſo ſenſible of their griefes? ſo wounded with their ſorrowes? What then is the affection of our heauenly father towards vs? how tenderly doth he take diſobedience at our hands? and therefore how great ſhould our mourning bee for our great and many contempts? how ought wee to poure foorth our ſelues in teares, and to lament with a great lamentation, like that of the Egyptians for *Iacob*, that of the Iſraelites of *Ioſiah*, and of a father for his firſt, his only ſonne? how deare ſhould the name of our God be vnto vs, how tenderly ſhould wee take thoſe contempts and indignities, that are caſt vpon him, who is ſo feeling of euery ſorrow that befalls vs? O Lord, that we had an heart to weep ouer Chriſt, and that the rebukes of God did fall on vs. O that our owne ſinnes could cauſe ſuch teares, as other mens did wring from *Dauid*. O that the word would ſmite our hearts, and cauſe water to guſh out of theſe rockes. O that we ſtood affected to God as *Mephiboſheth* to *Dauid*; he mourned, he faſted, hee wept in this diſtreſſe of *Dauid*: we laugh, we feaſt, we do not, we cannot weepe, though wee our ſelues haue riſen againſt our Soueraigne, and holpen to dethrone him. Ah (brethren) ſhall *Dauid* mourne for others ſinnes in his Pſalmes? ſhall not we

Zach. 12.

Pſal. 119. 136.

for

for our owne? Shall *Dauids* good ſubiects take to heart his afflictions? ſhall not we, rebellion againſt our King? ſhall *Dauids* ſeruants bee readie to ſmite him thorow that ſhall raile vpon him; and ſhall not our hearts ariſe, when the name of our God is ſmitten thorow, when our Father is railed vpon? nay, ſhall *Dauid* thus crie out, my ſonne, my ſonne, for a wretch that would haue killed him; and ſhal not we mourne ouer Gods ſonne whō we haue ſlaine? yes (brethren) we muſt mourne, if wee will be comforted, and make Gods caſe ours, if hee ſhall make ours his; which if we doe, then behold what comfort is heere offered: for what? is there ſuch affection in an earthly father? what then, may wee expect at Gods hand who is an heauenly father, whoſe loue as farre exceedeth ours as the heauens are aboue the earth? can *Dauid* (I leade you no further) loue *Abſalom*? ſuch a childe, becauſe a childe? can his heart yearne after him, can hee be pacified toward him at *Ioabs* requeſt, when hee hath ſlaine his ſonne? and is it not poſſible that GOD ſhould be friends with vs at Chriſts requeſt, though we haue ſlaine our ſelues and the Lord of life? Can *Dauid* loue *Abſalom*, when he hath defiled his concubines, when he ſeekes his kingdome, his life? can he then dye for him when *Abſalom* would be his death? can hee doe all this, though his ſonne doth not ſubmit, doth not repent, doth not craue pardon, but is vp in armes againſt him? and will not God (whoſe loue is infinite) for Chriſts ſake, forgiue his children when they come vnto him, confeſſe their fault, be ſorrie for it, and deſire amendment? O my brethren, doe not we wrong God exceedingly, when we will not yeeld him as kinde as *Dauid*? ſay, thou haſt beene as bad as euer *Abſalom* was, vnholy, vncleane, vnnaturall; would not *Dauid* be friends with *Abſalom*, if he had confeſſed his fault; and ſhall wee doubt of God? O but *Dauid* was fond, God is iuſt; yea but the queſtion is, whether *Dauid* hath more fond loue then God hath true loue: ſay it were his fault, here is the point, is there ſo much badneſſe in *Dauid* as there is goodneſſe in God? nay, I put it vpon thy ſelfe, what can thy childe doe, but thou canſt pardon the treſpaſſe againſt thee,

2. Sam. 10.

As Leuit. 24. 11

thee, so now hee will be honest? wherefore then (for conclusion) this I say, whatsoeuer thy sinnes be, neuer sit downe discouraged; despaire in thy selfe, but euer hope the best of God, so long as thou vsest his meanes: thou hearest that he is a mercifull God: doe now as *Benhadad* did to *Ahab*; humble thy selfe before him, confesse thy sinnes, bewaile them, cast off the allowance of them, and endeauour new obedience; and though thou hadst as many sinnes vpon thee, as there be sands on the sea shoare, and those as great as *Absaloms*, yet shouldest thou finde mercie and be pardoned; thy sinnes were finite, God onely infinite. Thus in a more generall manner, wee haue runne thorough the chiefe matters of this text. Now it shall suffice to name onely the particulars, or rather some few of them, such as are these following. In that all this stirre is for *Absalom*, *Danids* delight, wee see that the more Gods children set their hearts on any outward thing, the more they shall bee crossed in it. Let *David* please himselfe too much in *Absalom*, and *David* shall smart for it, this his greatest ioy shall proue his greatest crosse.

1. King. 20.

Againe, if Gods people can be content that their children should crosse God, God will be content that their children shall be crosses to them. If *David* will be so tidde that his childe must not be chid nor shent, God will be so good, as to giue him his paiment for it.

Againe, if Rulers will giue life when God calls for death, they shall helpe themselues to sorrow, and their friends (so spared) to shame. If *David* will be so nice, alas pretie ducke, who can finde in his heart to execute, yea or to correct such a sweete baby, and so let him goe; God will finde a time to pay *David*, and to reach *Absalom* for it. Againe, in *David* wee see, that in the best when crosses come, the flesh will play its part, and lay about it a while; *David* must runne himselfe out of breath, before he can stand on any ground, &c.

FINIS.